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Evening

[A copy of the annotated horizontal Three-Body Diagram is needed to follow the document below that documents it, and is attached at the end of this document. The bracketed text indicates what was deduced as the meaning of "it," "this line," "this triangle," "this point," "here," etc., as Mr. Nyland pointed to the diagram on a blackboard.]

Mr. Nyland: So there are two things I would like, or I think we can talk about. One is this question of the three bodies—Wasn't it?; I promised that last night—and the other one is about Sensing.

Good, let's take the so-called 'three bodies' first. And that has to be done by means of a diagram, and this time the diagram will incorporate also the stepwise changes of the difference in levels, which you don't get when you have them parallel like this [vertically], this time we are going to put them all flat on the ground.

[Mr. Nyland is looking at the diagram on the blackboard.] So much dust, huh? This [physical Octave] is the line of time—time line in one dimension. This [Kesdjan Octave] I call 'time in space.' A Man is conceived at a certain point in time as it exists in general. He doesn't know that until he has been conceived and until that form of life, which later will represent him, has been put in a certain way so that it can actually start to live on Earth. What happened to the life as a life impulse before or after his life, that is now another question and we won't talk about that.

At this moment ['Do' physical] he is conceived, and the next important part is when he is born ['Fa'], and the next important event is when he dies ['Si-Do']. So this is the beginning, this is birth, and this is the end. This represents his physical body, and it is flat on the ground because it belongs to Earth and it is his physical body only. This particular period between here and here ['Do' & 'Fa' of physical] is the period of gestation for Man; it is not developed as yet; it is not life as we know it, but nevertheless there is a form of life and of course it is being fed by

the mother and it gets its food secondhand. So it has no particular digestive organs for its own, only it functions. It does breathe, but it does not breathe outside air and as far as Earth is concerned it does not take part of Earth, than only via the mother. And that is why the condition of the mother during that time is extremely important; because the initial development of Man depends entirely on the surrounding in which he at that time lives; and at that time many things are excluded—some things—at the same time he becomes dependent on that up to the moment when he is born.

Then you might say he starts to get on 'his own.' There is still a certain something that connects him with the mother—an umbilical cord which is cut off, then feeding to some extent also dependent on the mother, and quite logically the care—and then from this moment on Man starts to develop. The possible development, if he were not born, of course would only remain a period of gestation. At the moment when he sees light and he is then on Earth, he is receiving a certain form of energy from the outside in the form of air. He starts breathing in a normal way and his lungs start to develop, and from that time on his development goes on, from here ['Fa' physical] to his death. There are certain points in which the physical development stops, of course, but I simply take all of this in as maintenance, so that at the moment when he dies the physical body may not have any more length.

But this [physical] does not represent length ... it is not the height of a Man, it is his lifetime. At the moment when he starts to breathe he takes in energy, and this helps him to develop certain things in him which gets him partly away from Earth, because the lungs are not at his feet. At this time, when that has started to function and is functioning normally, there is a new development in Man that is represented by this line [Kesdjan]. This becomes emotional level, this is physical level, and later on there is another kind of a level, and that will be intellect. This particular development, when he reaches this step ['Fa' physical] and is then breathing normally like a human being, certain things start to develop parallel to that what is continuing to develop in here ['Sol-La-Si' physical], and that has to do with another Octave [Kesdjan] which starts its 'Do' here [one step vertically up, above 'Fa' physical]. So we have 'Do' physical, 'Fa' [physical] at the point where the so-called 'shock' comes in [air], and 'Si' [physical]—when he is not dead it is still 'Si,' when he is dead it is 'Do.'

This is a line [vertical line connecting 'Si-Do' physical, 'Fa' Kesdjan, 'Do' intellect (the horizontal line in the standard diagram)] which gives the indication of the separation between

what Man is at the present time, actual, and what he might become as he grows further. That is his potentiality, this is actuality; this is from our standpoint unconscious living, this is a possibility of Conscious living. You must not take this line [‘Si-Do’ physical, ‘Fa’ Kesdjan, ‘Do’ intellect] as a very straight line; it is much more like a path—like this, it is wide—but in any event there is a certain separation between this area [unconscious living] and this area [Conscious living].

This start at ‘Do’ [intellect] has also ‘Re,’ ‘Mi,’ and a point at ‘Fa.’ This point at ‘Fa’ [intellect] is the end as far as his development emotionally is concerned. At this point ‘Fa’ [Kesdjan] there is another so-called ‘shock’ [‘Si-Do’ physical] which gives only the possibility in Man to develop a certain intellectual function [‘Do’ intellect] which has to furnish for all of this [unconscious living] a certain guide during his life, and so that Man is then represented by this diagram.

We say it, in ordinary terminology that this [2nd half of physical] is Man Number One, Two and Three; indicating by this ‘Sol,’ ‘La,’ ‘Si’ an intellectual development [‘Sol’ physical] and an emotional development of a certain kind called ‘feeling’ in a subcenter [‘La’ physical], but augmented partly by this emotional level [‘Do-Re-Mi’ Kesdjan], which also has a quality of a subcenter of intellect [‘Mi’ Kesdjan] and a subcenter of emotion [‘Re’ Kesdjan: feeling], and this is emotion *par excellence* [‘Sol-La-Si’ Kesdjan].

This [‘Do’-Re-Mi’ Kesdjan] is a subcenter of the emotional body, but this is the end at ‘Fa’ in which, when nothing else happens, there is no further continuation along the horizontal line [of Kesdjan] but there is a continuation, because of the impressions of the development of sense organs, which enables him then to develop his brain—his ‘intellect’ as I say—for the help for Man to live on Earth.

Questioner: Can you go a little slower?

Mr. Nyland: Huh?

Questioner: Can you go a little slower?

Mr. Nyland: Yes. When he is at this point [‘Do’ intellect], this point here has a very special kind of a function. From the point of intellect he can look back on that what is his life when it is mature physically; and this [‘Do-Re-Mi’ Kesdjan] is more or less has reached the point where it will not develop further, this here [‘Do’ intellect] becomes the guiding of that what is manifestation as a result of that what takes place in this center [‘Re’ Kesdjan], which is his

feeling center, and as the result of what takes place in his intellectual center [subcenter as 'Mi' Kesdjan].

Now, the level of Man is physically here [Man One, Two, Three], *that* is his body. Emotionally it is called 'Kesdjan' [Man Four, Five], and intellectually it is called 'Soul' [Man Six, Seven]. Now, the second possible development for Man is that this 'Do' [Kesdjan] is affected in a certain way by means of certain kinds of food which will enable this 'Do' to continue across 'Fa'; so that now the influx of certain material has to come along this line ['Si-Do' physical, 'Fa' Kesdjan, 'Do' intellect], and it is instrumentalized by the intellect who, at this time ['Do' intellect] can look at that what is life you might say almost 'past' for him—or at least that is the realization of his active life on Earth—and from this point it has the possibility of looking forward to that what might become if, at this point it is known what to do about it. So that this dividing part of an unconscious area and a Conscious one, he overlooks the potentiality of that what is ... can take place and you might say 'signals' this particular part of Man [Man Four] which now becomes instrumental in wanting to do something about this triangle [Man Five].

There is nothing on this line [physical] that has any particular desire of continuation, because it's the end. Physically speaking, that would be the end of his life. Emotionally speaking it isn't, but what Man is interested in is a continuation from this point ['Do' intellect], not a continuation of this ['Do-Re-Mi' Kesdjan], which is already there. His main interest is the development of a Soul, which starts at this point '[Do' intellect] and belongs, really, to this point here ['Fa' Kesdjan] but only is put a little bit higher in order to indicate that in his mind Man can be a little freer from Earth and oversee the possibility for himself by having a chance of that kind of a contact, which means for his head that he has the possibility of a contact with that what is of a higher kind of nature than what this ['Do-Re-Mi' Kesdjan] represents.

So that he turns his eyes both ways [at 'Do' intellect], and this is the idea of the god Janus, who looks to the future and looks in the past. He looks at what Man is, and he looks at the potentiality of Man. By the introduction of a certain form of food which has to do with the realization at this point of intellect ['Do'] regarding that what is a manifestation of Man, a certain number of impressions which are received here, from this body—that is, the ordinary sense organs—can now be ... at the time when this point is reached and forced by a wish of Man, can change the energy which is being received here ['Do' intellect] so that it does not only flow into

an intellectual organ an active sense, but it could start to flow over in different directions provided the kind of food is adjusted to that what belongs to a Conscious area.

If this is Man Number One, Two and Three there is no interest in further development, but the interest for development starts in Man Number Four; and this Man thinking and feeling—that is, instigated by this as a thought [‘Mi’ Kesdjan], instigated by this [‘Re’ Kesdjan] as its real feeling of wishing to get rid of this [‘Sol-La-Si’ physical]—he then hopes that with this [physical] being excluded as possible development, there is a chance that he might develop on a higher level.

Work simply means that the energy as we feel by sense organs, now applied to the manifestation of the body and the taking of that body for whatever it is as a manifestation, will give in Man a conversion of the energy received as impressions, and this we call simply making such impressions ‘Conscious.’ Now, as a result of that influx in this point [‘Do’ intellect], three things will happen. In the first place it will give a loosening-up of the bondage of ‘Si-Do’ so that Man as such, physically becomes freer from his own manifestations. That really is a kind of a freedom. Because this [‘Si-Do’ physical] is on Earth, and bound. And by the way, if you look at Man, this is the way he is as ‘stuff.’ This diagonal ‘Do-Do-Do’ represents Man lifting himself up slightly, and the angle that is indicated here depends— will depend on, will indicate—how much wish there is in this section of Man [‘Do-Re-Mi’ Kesdjan & ‘Do-Re-Mi’ Soul].

You see, this [‘Fa’ Kesdjan] indicates the possibility of Man to standing erect and to reach by means of himself that what is Heaven, but for the time being he is here [‘Do-Re-Mi’ Kesdjan]. At the same time, on this particular line and the continuation of that, this [Kesdjan] is like a step. This [‘Si-Do’ physical] is the introduction of a certain something that stops at the point and does not continue in the same direction—as time progress, as a time line as we know it—but the energy now goes vertically in accordance with time-space until it has worked itself out, and then it is ready for another horizontal line like Man Number Four. As a result of Conscious impressions, or impressions Consciously received, ‘Si-Do’ is loosened—more freedom for Man, particularly physically. The energy can be used, particularly when it is energy of an emotional kind as a result of fervent wishes, for the continuation of this line [Kesdjan] into the Conscious area which will form, then, Kesdjan body ... and overbridge this ‘Fa’ [Kesdjan] and then make ‘Sol’ and ‘La’ and its own ‘Si-Do.’

The names for these points [‘Sol,’ ‘La,’ ‘Si’ Kesdjan], the same way as the names for these

points [‘Mi’ & ‘Re’ Kesdjan] having to do with an intellectual and emotional subcenter, are interested ... or are called ‘Aspiration,’ ‘Inspiration’ and ‘Silence.’ It is an emotional distinction for that what could take place if this body were developed, Aspiration being partly intellectual, Inspiration being definitely emotional, and Silence being a result of that manifestation not having anything to say. It eliminates, in the moment of Silence, all kind of talk, all kind of communication as we know on Earth, but it has a communication of its own and it belongs definitely to an expression of an emotional kind and a kind of a density belonging to this height.

As we go up the density changes and becomes lighter and lighter, so that the intellect is much lighter than this body is, and the intellect is much lighter than the emotions. At the same time, this relationship between the point here [‘Do’] of intellect and that what is the ‘Do’ and the scale of Man on the horizontal line [physical ‘Si-Do’], produces in between a relationship ‘settling,’ I called it last night, for that what is in between as the emotional kind, so that when this [‘Do’ intellect] becomes Conscious, this [‘Fa’ Kesdjan] is affected more than any one of the two. As a result, this [intellect] starts to develop, and the third way by which the energy can flow is in this direction and form, here, its own ‘Do’ of intellect, ‘Re,’ ‘Mi,’ and ‘Fa’ of intellect. Those are parallel to—or rather at the same time, simultaneous—development of this [‘Sol-La-Si’ Kesdjan] and that [‘Do-Re-Mi’ Soul]. This [‘Do’ intellect] will produce a Conscious state in the intellect, this [‘Fa’ Kesdjan] will produce a Conscience state in the emotions, it will produce here [’Si-Do’ physical] a Will power, because it can then act on this at Will since this [physical] is free.

Now, as a result for the further development of having made these [‘Do-Re-Mi’ intellect] Conscious, this [‘Sol-La-Si’ Kesdjan] again will run its own direction until it is exhausted in a triangle [Man Five]. That is, let’s say, this particular triangle that we are now considering [Man Five] has to do with a triad the same way as this is a triad [‘Sol-La-Si’ Kesdjan] and, although it is very little developed this is a triad [‘Do-Re-Mi’ intellect] and this is a triad [‘Sol-La-Si’ intellect]. This triad [‘Sol-La-Si’ Kesdjan] becoming One is ready to overbridge [‘Fa’ intellect] ... or to create freedom at these different points [‘Sol’ intellect & ‘Do’ Cosmic].

The parallelism between this [‘Sol-La-Si’ of Kesdjan] and this [‘Do-Re-Mi’ of intellect]: Aspiration goes together with a step we call, in Work, ‘Participation.’ Now, I want to explain that. This point in which impressions are made Conscious [‘Do’ intellect] consists of three different parts. I always call them ‘A,’ ‘B,’ ‘C’: Observation, Impartiality, and Simultaneity. It

belongs entirely to this step, and it does not as yet go over into anything until it has sufficiently developed to become really Impartial—a freedom from all of this—and a Simultaneity, indicating this line between this and this point [‘Do’ & ‘Re’ of Intellect].

Now, I am assuming for a moment that there is enough energy to make this overbridge into an Aspiration [‘Sol’ Kesdjan]. That what takes intellectually place, parallel to this, is a certain understanding of what is needed for Objectivity. When I have the three points in this—Observation, Impartiality or non-identification, and Simultaneity—I make attempts to withdraw from all of this [unconscious living]. Because Impartiality means that I remain cold as far as the manifestations are concerned, and I have no feeling, no interference, only I have a possibility of living at a moment. And that’s the only intellectual function that I become interested in, but for the rest I have withdrawn from myself as manifestation; and that will be indicated as if I have returned to something inside and I’m no longer interested in the affairs and manifestation on the outside, so I have left the periphery.

Now, it can never stay in that particular state, because it has to develop further in order to test itself for whatever it is worth in ordinary life; and ordinary life remaining in existence here [‘Do’ intellect], now has to be brought back to the possibility of an actuality. Although this is potential, the growth of this for intellectual center first meets a certain point which is fed by that what is, in here [‘Sol’ Kesdjan], Aspirational. That is, the Aspiration has a certain emotional and intellectual quality, and that tells this point on the intellect [‘Re’] that that what is received, as far as Objectivity is concerned only can be proven to be correct when one again returns to ordinary life in the state of Observation and Participates in the manifestations of the body. That is this point [‘Re’ intellect, Participation]. So, one is back again on the periphery but this time more Conscious, and all the activity that one is engaged in has to be with Observation, Impartiality, and Simultaneity.

But, the growth is further. That is, this emotional quality of Inspiration [‘La’ Kesdjan] now has to inspire Man to enlarge his world to make sure that that what he has now as property of what is his own as Observation as a certain form of Objectivity being tested, can now be tested in a totality of a world which is not his own but nevertheless belongs to Earth, and thereby enlarging his world with all the possibilities in order to understand the totality of the rest of Mankind better. That is called ‘Experimental’ stage. It is not very far from home as yet. It stays within himself. It is only the exploitation ... or exploration of new avenues for him in order to

make his world larger, and it is inspired by this point [‘La’ Kesdjan].

Now, the continuation from here to here [‘Do-Re-Mi’ Kesdjan to ‘Sol-La-Si’] or from here to here [‘Do’ intellect to ‘Re’ & ‘Mi], depends on the initial energy with which the bridge is crossed, or with which this ‘Do’ [intellect] is struck. Man Number Five is this [‘Sol-La-Si’ Kesdjan]. Man Number Five in relation to Four means that this part [‘Sol-La-‘Si’] is permanent, because it has crossed over the ‘Fa’ bridge as against this [‘Do-Re-Mi’ Kesdjan], which is temporary. It simply means that the Man Number Four may still be shaken about the possibility of his development. Man Number Five has assurance that it [Conscious area] exists for him—in any event, emotionally—and that there is no possibility of this triad [‘Sol-La-Si’] to go back to this one [‘Do-Re-Mi’].

Man Number Six is here [‘Do-Re-Mi’ intellect]. He is intellectual Man who starts and actually experiences certain events because of Participation, because of Experimentation, until he reaches his own ‘Fa.’ This point ‘Fa’ [intellect] and this what is ‘Si-Do’ of emotion, separates again in two areas: This is self-Consciousness [area defined by the triangle ‘Do-Re-Mi’ intellect & ‘Do’ Cosmic], and this area is Cosmic [area defined by the triangle ‘Sol-La-Si’ intellect & ‘Do’ Cosmic]. There is the possibility of the continuation of this line [intellect] further into its own ‘Sol-La-Si.’ The problem, however, is to overbridge this as ‘Fa’ [intellect], and now it has to get information and energy from this point [‘Si-Do’ Kesdjan]. That is, the outside shock will have to be provided by the loosening-up of the ‘Si-Do’ of emotion. It’s a very difficult point, and it involves the creation of certain conditions which are totally unfamiliar to Man. This is unfamiliar to any one person [‘Mi’ intellect, Experimentation], this is meant by Conscious Labor and Intentional Suffering [‘Fa’ intellect].

You see, the emphasis is on the suffering, and it is done intentionally. The suffering represents this possibility of suffering to loosen oneself emotionally in order to bring about a Conscious Labor—that is, again, Work—fed by the energy coming from here [‘Si-Do’ Kesdjan], which is released when the ‘Si-Do’ are kind of separating again and then enabling Man to grow in his Soul further into Man Number Seven.

Now, this point [‘Fa’ intellect] is very important, because at this point Man enters an entirely new cycle [Cosmic]. He is, as far as the Enneagram is concerned, past the point 9. Now, the interesting thing is this: That this line [Cosmic] continues and forms a triangle of Man [area defined by ‘Do-Re-Mi’ Cosmic & ‘Si-Do’ intellect] which is absolutely similar to the

triangle out of which he was originally born [area defined by 'Do-Re-Mi physical (gestation) & 'Do' Kesdjan]; and that the third possibility of Man is this triangle [Man Seven: area defined by 'Sol-La-Si' intellect & 'Do' Cosmic] which includes the end of 'Si-Do' for his intellectual body coming up that way [to 'Do' Cosmic], of which part already belongs to the Cosmic Consciousness but this part ['Sol-La-Si' intellect] still belongs to self-Consciousness.

So that if you see the progress of Man, this [vertical line connecting 'Si-Do' physical, 'Fa' Kesdjan, 'Do' intellect] is his line of progress; going up gradually becoming less and less dense, his whole configuration [Man One, Two Three] is replaced by this configuration [Man Four, Five] in which the basis is Kesdjan instead of the basis being physical body, and the next step [Man Six, Seven] would be the basis of intellect or his Soul; and entirely free from all the rest, at this point ['Fa' Cosmic] he 'leaves,' you might say, Earth—if that [intellect, Soul] is completed.

Now, if Man starts to stand up, these points all come up vertically and then you have Man into two parts. This is his physical body, and this is his Soul body. But the Soul body cannot derive immediately food from physical by just having this point ['Si-Do' physical] as contact [with 'Do' intellect]. It needs something that will belong to this [physical] and it will belong to this [intellect]. The function of Kesdjan is to serve as mediator. This is Christ. It is the principle which atones Man and frees him from Earth in order to produce that what is, in the terminology of Christianity, Heaven. And this is indicated by this form of Work, as represented in Man, of Work on himself, and that is why Kesdjan body becomes the most important part for a Man; because in this is the realization of a certain form of emotional energy as a real wish to grow up or to evolve in accordance with this particular line which goes up, and measured in space it is simply this way of going up to Infinity—if that is a good enough example.

Now, in order to relate it, here, you see, is one step [Kesdjan], here is another step [intellect], and there is another step from here on ['Fa' intellect] dependent entirely on the condition in which this Conscious Labor is taken, that then one reaches again a point in which a new *niveau*, a new level but this time above the intellect. This time that level is a Cosmic Consciousness. It is not here ['Do-Re-Mi' intellect] and it not, as yet, possible for Man until he has completed this ['Fa' intellect], but Man could, when he reaches this point ['Sol-La-Si' intellect] becomes a servant of God [at 'Do-Re-Mi' Cosmic] and in that sense fulfill his function which is necessary in accordance with the fourth and the fifth rules of Objective Morality. All this [unconscious living] is governed still by the first three rules—that is, the maintenance of the

body, the maintenance of the feeling, the maintenance of the intellect.

Questioner: Question?

Mr. Nyland: Yes.

Questioner: Where is 'I', and where is Magnetic Center.

Mr. Nyland: 'I' is not here yet.

Questioner: I know.

Mr. Nyland: I have not talked about the 'I'. I'm only talking about the development under the influence of that what is taking place in that point ['Do' intellect]. The 'I' is centered there ['Do' intellect]. But, you see, the 'I' is only as a result of my wish, the thoughts to wish to Work. You see? That is the beginning of 'I'. There is no 'I', only it functions at the present time to do this Work. 'I' becomes actually in existence when this body [physical] and this body [emotional] and this body [intellect] have been developed; then that what is life in Man, which has remained within Man all during this process, is in a possibility to actually shed all the different forms of body by uniting the three bodies; and it is then the wish of this Magnetic Center which is here ['Si-Do' intellect] then seeing its possibility of creating a condition in which the three bodies will be fused, at that point ['Fa' Cosmic] this what is Magnetic Center is freed. Because, you see, the rules of the bodies do not apply any more. Man, as such as represented by this Magnetic Center, is free from all manifestations but has all the manifestations at its disposal as a servant; so then Magnetic Center becomes "I", but the totality of all three bodies are the servant for 'I' so they belong to 'I'.

You see, 'I' is way off. But we Work 'as-if' 'I' already existed, because that is the point where it starts ['Do' intellect] and it is helped by my wish. So, when we talk about Objectivity we talk about a little bit of function that starts to become later on part of 'I', but it is the beginning only as a thought and a feeling, and it is not at all developed.

Now, 'I'—this little function as faculty—goes through exactly the same processes as the rest of the body, and together with the development of this, the little 'I' starts to develop in its own Octave; and the little point for the little 'I' when it is a little bit more full grown in its Octave, when it reaches 'Fa' it returns to Earth and starts to Participate in the activities of the physical body. You see, then the little 'I' is tested the same way as everything else in the process of Participation and Experimentation, and only when it reaches, then, its own development as 'Si-Do' is it ready to become a servant to that what is now becoming free [Magnetic Center].

You understand?

Questioner: I heard your statement.

Mr. Nyland: [Chuckle] Now, it is difficult. [Laughter] I will agree it is difficult and that one has to ... one has to go over it many times and many times, and sitting in front of it and seeing how it is fitting.

New Questioner: Um, why can't we use a mimeographed form of your revised form of what John did of your old form, and then we could look at it ... and really look at it, and then when you start talking we would at least ... for myself I, it's quite a scramble.

Mr. Nyland: No, I will make ... I will put this diagram in Firefly, and I will explain everything. [Laughter] No, no. I will. I will—in great detail. Because I will number them, you see. There are many, many other things that can go into this chart, and I will make a complete chart and as detailed as possible, step by step. What I have now said, I will explain it black and white.

Questioner: Are you serious, or are you just...

Mr. Nyland: No, no, no, no. I couldn't be more serious. Because really I think this is a fundamental thing; absolutely fundamental, and it is a diagram that will give you an indication of what the Enneagram means.

Because, let me just explain that—what really the Enneagram is. The Enneagram is this [physical Octave] bent, and this bent [Kesdjan Octave] and this bent [intellect Octave]. So that the points—that is, the Enneagram—are indicated by 9 to 6, the point here ['Si-Do' physical] is 3, and this point is 3 to 9 ['Si-Do' intellect]. This point ['Si-Do' Kesdjan] is 6 because all along the line it's 6 [Kesdjan]. This [intellect] becomes, of course, 9 because that ['Si-Do' intellect] is 9, and that what is there is again 3 [Cosmic]. You see? So, you have 9-3-6, 3-6-9, 6-9-3, and that is the way it will circle and circle as far as the Enneagram is concerned. So, the overbridging and also—but I don't want to make it too complicated [laughter] because that's for another tape—is to indicate 1-4-2-8-5-7 in this [the 3-body diagram], you see. And it makes it extremely interesting when you...

Huh?

New Questioner: On the time line ... that second vertical line—with 'Si-Do' [physical] on the bottom of the second one ['Fa' Kesdjan]; right—what ... originally you said that ['Si-Do' physical] was at the point of death?

Mr. Nyland: This [top 'Do' of physical] is the end of physical body. 'Si' is still in life, 'Do' is

the beginning of a new cycle for Man. But the 'Do' of this [end of physical] is identical to this 'Do' [beginning of intellect].

Questioner: By death of the physical body you didn't mean death in the common sense on Earth, however.

Mr. Nyland: Yes, I do. I do. Physical body dies, the end of one's life.

Questioner: I guess I'm taking it too literally, because that seems to imply that future Work is done after death on this diagram.

Mr. Nyland: Oh, not at all. The question is to use this [Man Four] for the preparation of that kind of a development [Man Five, Six, Seven], so that in this particular situation this [Conscious living] can already develop.

Questioner: Oh, I see. But that is not considered as taking place after physical death.

Mr. Nyland: No. It can take place before physical death. As a matter of fact, Man Number Seven can exist on Earth.

But, you see, the Participation problem means that Man desires to stay on Earth.

Questioner: This ... the problem I think lies in the time line. If this [physical] is going a little bit more vertical then time would...

Mr. Nyland: Time would go into space. You see, you change your dimension if you put it [physical] up. This [Kesdjan line] I call, 'space-time'; it is the direction away from Earth; it's the second dimension of time. It's not as yet the third dimension. It is...

New Questioner: By using a point, uh, couldn't you use it as a realization of one's death.

Mr. Nyland: This here?

Questioner: Yes.

Mr. Nyland: The 'Si-Do' [physical]?

Questioner: Yea.

Mr. Nyland: The freedom, as I talk about it, is the realization of death...

Questioner: Yes, I was just wondering if...

Mr. Nyland: ...and the freedom is hundred percent freedom, means that death has no more of a hold on you.

Questioner: Yes.

Mr. Nyland: Where is life's sting—you know, in the bible death ... where is death—it doesn't exist. The freedom is that one is entirely free from this existence [unconscious living], because

one can live that one [Conscious living].

Questioner: Uh-huh.

Mr. Nyland: Or rather, you have to look at this as development; the constant position on top, you see, it is superimposed on this so that really Man becomes, as three bodies, one within the other. It becomes a triangle [physical body, Earth] superimposed by a new triangle [emotional body, Kesdjan] superimposed by the third triangle [intellectual body, Soul], but constantly built up so that in ... like in the Enneagram it is a spiral. So that the development of Man then is this dimension [Kesdjan], and that is the third dimension [Soul]. And then you can go ... you cannot go further. Because, you see, at that point where the third dimension is reached, all three have to combine into One. The end of length, width, and height always must make a solid. And the solid can be shrunk into a point, and then you're ready for another kind of a dimension [Cosmic].

Now, what they usually say is that after the point of the solid has been reached, the fourth, fifth, and sixth dimension of time ... is time dimension instead of space dimension. But it is not true, because time dimension already exists in space dimension. That is, the length of time in space is also the length of time in time, so the first dimension and the fourth dimension are not only parallel, they are identical. They are superimposed, but superimposed in the same way as these triangles [the three bodies] are superimposed. So that if one realizes the first dimension of time when it's already a little bit away from that what is ordinary so-called 'space length,' but it is *in* space that then the time is realized for whatever it is. That applies to the second dimension and the fifth, and to the third dimension in space as length or height ... or depth and against the third dimension of time. And then, you see, as far as space and time is concerned you have reached the limits of their possible development. Because on Earth we are bound—and in the universe as a whole—by the Law of Three, and one cannot go through ... from the Law of Three to the Law of Four unless the Law of Three has become One, and then that One becomes the first point in the next Law.

Yeah.

New Questioner: Doesn't it all really come down to really a wish at all these points. Because it seems like all of your lifelines to each superimposed triangle.

Mr. Nyland: The wish is all the time here, on that line [the entire body].

Questioner: Yes, and that would continue to flow to the next triangle [the next body].

Mr. Nyland: Yes. But, you see, this ['Do-Re-Mi' Kesdjan] would only give you a basis in order

to become partially free of this [‘Sol-La-Si’ physical]. It is still connected by this little triangle here [area defined by ‘Si-Do’ physical, ‘Do’ & ‘Fa’ Kesdjan]. Now, it will be free when this [area defined by ‘Si-Do’ physical, ‘Do’ & ‘Fa’ Kesdjan] has become this triangle [area defined by ‘Do’ & ‘Fa’ Kesdjan, ‘Do’ intellect]. Then this point [‘Do’ intellect] is the contact point, but it is entirely free, then, from this earthly triangle [area defined by ‘Do’ & ‘Si-Do’ physical, ‘Do’ Kesdjan; see green arrow in the diagram].

Questioner: But not from the little one [area defined by ‘Fa’ & ‘Si-Do’ Kesdjan, ‘Do’ intellect].

Mr. Nyland: This little one [area defined by ‘Si-Do’ of Kesdjan, ‘Do & ‘Fa’ intellect] also shifts up, you see? [See orange arrow in the diagram.] It shifts up. It constantly goes like this. All of it comes up, but the whole thing goes up because this lifts. When it lifts, it goes in accordance with this line [‘Do-Re-Mi’ intellect].

You see, if you have a triangle here [area defined by ‘Si-Do’ physical, ‘Do’ & ‘Fa’ Kesdjan; or ‘Si-Do’ of Kesdjan, ‘Do & ‘Fa’ intellect] and you make it go up in accordance with this line [‘Do-Re-‘Mi’ Kesdjan or ‘Do-Re-Mi’ Soul], you get to this line [‘Sol-La-Si’ Kesdjan or ‘Sol-La-Si’ Soul]. This point [‘Si-Do’ physical] moves here [‘Do’ intellect] and this triangle [Man Five: area defined by ‘Fa’ & ‘Si-Do’ Kesdjan, ‘Do’ intellect]—when you get it, when you lift it up—it [‘Si-Do’ Kesdjan] goes over here [‘Do’ Cosmic] and at that point this new triangle [Man Seven] is entirely free from this [Man Six].

John Adams: When you draw that line [Cosmic] here, then, above the intellectual body, is there another level above there?

Mr. Nyland: Yea, there are several. [Laughter]

John Adams: Is it a finite number?

Mr. Nyland: Huh?

John: Is it a finite number?

Mr. Nyland: It is a finite number, again until you reach the Law where that kind of finiteness has to become Infinite. You see, it’s the same kind of reasoning as, after the three it has to become one point. There is a finiteness in that, as long as it’s phenomena, of seven levels. After seven levels have been reached it must become One, and that is Absolute.

Questioner: Then you start all over again?

Mr. Nyland: No. No; it’s a question, then, if Absolute is necessary for ... or is the world necessary for the maintenance of Absolute. You see, it isn’t. Because Absolute is *now*, but one

doesn't know it until we have gone through all the possible development of phenomena before one reaches the point of Absoluteness. And the reason that Gurdjieff talks about Heropass is simply to bring it down to Earth for us to conceive of that what we know of time and that if, in the eating of time one could become Infinity. But we don't know that until there is a possibility of further growth, again up to the point where one sees the potentiality becoming actual. It's the point at which Moses climbed up to Mt. Sinai and saw the Holy Land. But at that point he did not enter. At that point Moses stopped becoming ... being Moses, and became something else.

Yes.

New Questioner: Why can't this, uh ... I guess Gurdjieff did in All and Everything explain it that way ... all the diagrams can be explained in that imagery, right?

Mr. Nyland: Yes, it can. And it is very good to explain it by means of ... as if His Endlessness was bothered by Heropass and be eaten, because that is a concept which we can understand.

Questioner: That's one way of talking about this whole thing, right?

Mr. Nyland: That's right.

Questioner: This is just a ... what do you call this kind of, uh, explanation.

Mr. Nyland: A little diagram, or whatever it is.

Questioner: Uh, is it more helpful than the imaging?

Mr. Nyland: I think it is more helpful to bring it back as a symbol, and then to make it represent whatever it produces in one. You see, that depends on what the person is.

Questioner: Yes.

Mr. Nyland: Sometimes the symbol becomes for a person an intellectual explanation; it depends on his type, and sometimes the symbol touches off an emotional quality so that by intuition that what a symbol represents is known without having to go through the rigmarole of dividing and calling this four, five, six, and seven. The totality of that at a certain moment can produce in Man wisdom, which is exactly the same as wisdom which is obtained by means of intellectual development.

It depends entirely on the type. There is no objection to take this for whatever it is. At most just look at it ... and at that moment as if one is under the influence of God or Infinity, there is always a moment in which there is that kind of contact. Mystically speaking it is based ... it is that what one reaches by means of a certain amount of kind of labor—or perhaps freeing oneself, or chastising, or whatever it may be—and there is no difference in that kind of path as in this, but

the difficulty is that when one is mystically inclined you forget that you have come from Earth, whereas with this you keep your feet on the ground until you have something to stand on. It's quite a different thing.

Questioner: I would disagree on that point.

Mr. Nyland: You see, you won't let this go [unconscious living] until you have Participated in it.

Questioner: Oh. In what you are talking about, but I'm not, um ... that doesn't help me too much to stay on Earth—that there are ways of telling about this.

Mr. Nyland: You see, it has to be solved as far as Earth is concerned.

Questioner: Yes, I understand what you say—uh, that—but I mean, having been explained this doesn't help me too much to stay on Earth.

Mr. Nyland: No.

Questioner: No—this way of explaining it.

Mr. Nyland: You don't have to. One can go immediately to this region [Conscious living], but if you come here [Cosmic] St. Peter will ask you, "What have you done."

Questioner: Yes, I certainly wouldn't want to have to tell him *that*. [Laughter] I would rather tell him the imaging—you know, I can say about a Moses or something—since I am this.

Mr. Nyland: It is interesting... Yea, it's interesting. Because it is perhaps a little beside the point but still it is a very good point, a piece of humor: Someone died and went up to Heaven and at the gate Peter asked, "Why." He said he wanted to go to Heaven, he said "No, no." Peter said "Where do you come from," he said "Hoboken." You remember that?

Questioner: Yes.

Mr. Nyland: So he only was not ready for Heaven, so he went to the other place; and some assistant of the Devil was there and he wanted to go to Hell, and the Devil said, "No, where do you come from." He said, "Hoboken." "No, you can't come in." "Ah me," he says, "for God's sake do I have to go back to Hoboken?" [Laughter]

Well, don't blame me; because the joke, it existed long before you lived here [laughter], but it illustrates a little bit. One can jump. There is a possibility of becoming an angel. But, you see, an angel is not a Conscious human being. An angel can only do one thing: that is, play the harp. It can sing but it is not ... it can never be active. It can be an indication, and help people. It can give then a certain uplift. They always appear, but they never help. They only tell you what to do, but they never do it themselves. A Conscious Man first has to do everything that he

has to do on Earth, then he has to do everything he has to do emotionally, and then he can enter Heaven as a Conscious Man.

Questioner: Um, what I was trying to say is that in this one I would only ... I would realize this is intuitively and be able to explain it by experiences in my life. Not go 'Do,' 'Re,' 'Mi,' you know, and explain it that way at 'Fa.' I ... when we're here...

Mr. Nyland: One skips from here ['Do-Re-Mi' Kesdjan] to here ['Sol-La-Si'].

Questioner: Is that okay?

Mr. Nyland: It is okay. From here to here ... one skips from here to here to indicate what actually takes place from the growth of this ['Sol-La-Si' physical]—an intellectual development, an emotional development in ordinary Man—or here ['Do-Re-Mi' Kesdjan]: exactly the same but on a higher scale. Or that what takes place here ['Sol-La-Si' Kesdjan] or that what takes place here ['Do-Re-Mi intellect], it is all included in how this ['Sol' Kesdjan or 'Do' intellect] is struck. Intuition enables one to immediately go to here ['Sol-La-Si' Kesdjan], and understand this and never to forget it. You see, this is the difficulty with intuition—that one reaches already a point as if one has gone through it. One has not gone through it, but by not forgetting it one then solves the problems that were in the past. If I assume at this point ['Sol-La-Si' Kesdjan] it's all over I become an angel, you see, and that of course is not right. Intuition is a tremendous help for those that don't want to go through it intellectually, and still, in practice they have to show that their intellect is actual, gains knowledge which again, as knowledge, has to be changed in understanding.

There is no possibility of getting away from Work in whatever form.

Questioner: Oh no, I wasn't saying that.

Mr. Nyland: No, no. I know. But that is ... that is, you see...

Questioner: You wouldn't want that anyway.

Mr. Nyland: Well, that is true—one doesn't want it. But many people do want it. There is a possibility, as I say, of those people who would like, because they already get through with that, they go up. Sometimes the desire of killing oneself, it is really instigated by that.

Questioner: Uh-huh.

Mr. Nyland: One is not interested anymore in fulfilling a task on Earth; and sometimes the task is much too heavy, and in such a case of course one wants to get through it, hoping it will be freedom. And, it won't. It is a shortcut to something else. It's a shortcut to start again. That is

really what happens. If one destroys this [physical], one starts again at this [physical Octave].

Questioner: But then I think it may be better.

Mr. Nyland: The theory of reincarnation, of course, is based on ... and the recurrence is based on that. But one has to go back again until this [Conscious living] starts to develop. Then one can go over into it, then one can re-incarnate.

Questioner: It folds over, really...

Mr. Nyland: No, it's a shortcut. This is a little different. The folding-over is—when it [the diagram] is on the vertical plane—with the horizontal. I've explained that a little differently. I wanted to do it this way [horizontal diagram] because it has a step ... the step diagram is dependent on the step, the vertical energy that goes this way [horizontally] then comes up, and the energy is simply dissipated in going up instead of continuing on the same horizontal line, and that repeats itself. I spoke about that before—on Thursday—and you can...

Don Adams: Can ... can you make a little bit more clear the reason why the intervals in the Law of Seven are adjusted-over to make 'Fa' an interval and a half?

Mr. Nyland: By the what? The Law is the angles.

Don Adams: Why there is an interval-and-a-half at 'Fa' and only half an interval at 'Si-Do.'

Mr. Nyland: Oh. Yes, that is not so bad. Here is ... the original division would be like this ['Do', 'Re', 'Mi', etc], into certain steps, and according to what we know of Earth the steps would have to be seven—that is, with the eighth—and that is why it is called an octave. Now, on account of this ['Do'-Re-Mi'] being by itself returning to its own, changing it now into the continuation of ... remaining in existence without returning to its origin, something had to be introduced which made it difficult for this to return in the first place, and to make this dependent on other forces existing. This particular process meant a shifting of these three at the end ['Sol-La-Si'] over in that direction [toward the higher 'Do']. It caused the first—I have not the three here, but here are three—this one here ['Fa'] to be 'lengthened,' as Gurdjieff calls it, and this ['Si-Do'] to be 'shortened.' The result was that this ['Fa'] was one-and-one-half note, and this ['Si-Do'] became half a note. But the whole idea was that this was simply shifted over in order to create a pressure in the 'Si-Do' by condensing one section into half a section; and it is that what prevented this ['Sol-La-Si'] to return to this [toward 'Mi'], not so much the one-and-a-half. So that the relationship of the Law of Three, and the Law of Seven is 'Do,' 'Re, 'Mi,' 'Fa,' 'Sol, 'La,' 'Si,' 'Do' or whatever 1-4-2, 8-5-7 is, is here 'Do'—1—'Fa,' and 'Si-Do.'

Now, because of this this ['Fa'] was lengthened, for that a certain amount of energy had to be supplied from the outside in order to overbridge it. But the creation of that energy, or the condition in which this shock can operate, is the realization of 'Si-Do' being an inner state of a difficulty of overcoming this kind of increased pressure, which psychologically means an increased amount of holding onto bondage or automatic behavior forms.

You see?

Don: Uh-huh.

Mr. Nyland: It is really that condition—of the realization that one is bound—which will create a condition here ['Mi' Kesdjan] to overbridge 'Fa.' Because these and these ['Si-Do' physical & 'Do' intellect] are related, and they are related by means of this 'Do' [intellect]; and this ['Si-Do' physical–'Fa' Kesdjan–'Do' intellect] is the Law of Three, and the Law of Three becomes operative when this and this [physical body & intellect] starts to act, it again will settle for the creation of the condition by which 'Fa' will be overbridged.

You see? Never take this ['Fa'] as something that is separate. It has to be taken in connection with the 'Si-Do.' It belongs to that, because the total Octave belongs to it. But the total Octave cannot be destroyed. If I have this ['Do-Re-Mi'], it returns. I mean, it is always the case. It doesn't matter where it is in the totality of the universe, there is all the time the Law of Gravity, all the time the attraction in order to return to its origin.

Steve Joseph: The pressure of 'Si-Do' is this ['Do' intellect] positive and the initial 'Do' [that of 'Si-Do' physical] is negative, and at 'Fa'...

Mr. Nyland: This ['Do' intellect] becomes positive when it is in an initial shock.

Steve: Yes.

Mr. Nyland: This ['Si-Do' physical] is the negativity, indicating that the difficulty exists, and it is that ['Fa' Kesdjan] what becomes the neutralizer in order to make one whole out of it—the total Octave.

Steve: So the pressure at 'Si-Do' is passive to the initial...

Mr. Nyland: It is a state ['Si-Do' physical] that 'Do' [intellect] has to realize, and it is in this particular process in which Man Number Four starts to think how bound he is.

You see? If I realize this point ['Mi' Kesdjan] at which I want to go further, if I don't do anything about it I return. That is, this ['Si-Do' physical] is the point of death again, if that is there and I don't do anything about it—that when I reach it ['Fa' Kesdjan] if the pressure here

['Si-Do' physical] is too much for me, my life to be able to stand it—I have to return again to nothing. My death means that nothing then remains in existence, and I'm back again to the same point. All of this ['Do-Re-Mi' Kesdjan] it is unconscious, will not stay when this [physical] dies. There is nothing of this that will stay, and there is nothing of this [Man Four] as long as it looks back to this triad ['Do-Re-Mi' Kesdjan] that will stay. Only *that* will stay that... *That* ['So-La-Si' Kesdjan]—whatever it reaches a little bit of the other side of a Conscious area—*that* remains in existence.

Steve: Is that ['Sol-La-Si' Kesdjan] what goes back to the beginning and starts again?

Mr. Nyland: No. That starts by itself and has, with this possibility since it is past 'Fa,' the possibility of further accomplishing in a certain realm that is higher than this ['Do-Re-Mi' Kesdjan]—perhaps, as you might call it, a 'spirit' or perhaps as some kind of an extrasensory perception phenomenon—to exist here and possibly develop by a certain means that might be provided, or intentionally returned, into a body to provide opportunities of this body ['Sol-La-Si' Kesdjan, Man Five] with that ['Do-Re-Mi' Kesdjan, Man Four].

There are two possibilities. You see, there are certain things that hang around Earth after death. It is this quality [Kesdjan]. This ['Sol' Kesdjan, Aspiration] doesn't destroy as easily, because it still has vitality for further development. What we call 'clairvoyance' and 'contact with the dead' is this part [touches 'Do-Re-Mi' Kesdjan]—not this ['Sol-La-Si']. But it takes a long time before this ['Sol-La-Si'] can dissipate and disappear. In accordance with our lifetime and our time calculation, it does not disappear. Ultimately it does disappear because it has no permanence, but for us it still has that kind of permanency; that it is very much more of a different time scale—30,000 times longer than this lifetime, you see—so it has a right to exist, but still it is temporary and it will die.

But there are many so-called 'spirits' in existence now which, as spirits, can be called on by people who have a particular gift—clairvoyance—to be able to contact them. It is not always true—that they say "It is the spirit of so-and-so"—you know. But ... it may or may not be true, but in any event certain things are verified. And it is always this point [Kesdjan] and perhaps a little bit that it remains in existence—when it is in existence, as I say, in accordance with our time scale, which is almost eternal from our standpoint. You see, so we think it doesn't die, from this standpoint it dies. But as soon as there is the least little bit of this kind of substance [intellect], *that* does not die ... it is not subject to this death [of Kesdjan]. You see, it is past this

point [‘Fa’ Kesdjan]. It has a freedom. How much there is of it and how much can develop out of this Conscious material for further development, depends on how much there is and how the conditions are. And there are conditions that are quite deleterious to the further existence, so that gradually there is no opportunity for this [‘Sol-La-Si’ Kesdjan] to do anything with it, also that [‘Sol-La-Si’ Kesdjan] will die.

I said in the beginning that this is a road. It is a road of twilight. That everything that goes over into a little bit of a Consciousness, is not hundred percent. Theoretically speaking, that what will remain in existence forever and ever, is this when it [Soul] reaches that point [‘Fa’] it will remain in existence when the self-Consciousness goes over into Cosmic [‘Do’]. But all during this area [‘Sol-La-Si’ intellect] there is still the possibility of a little bit of this and a little bit of that, it will be not entirely pure. Self-Consciousness is not entirely pure. It has a mixture in it [‘Do’-Re-Mi’ intellect] of this [‘Sol-La-Si’ Kesdjan], and it is a mixture [‘Sol-La-Si’ intellect & ‘Do-Re-Mi’ Cosmic] of going here [‘Sol-La-Si’ Cosmic]. Only after this line [‘Fa’ Cosmic] is crossed, it is purged of everything. But the self-Consciousness is material that belongs to this and this, [Kesdjan & intellect] it does not belong to this [physical]. Self-Consciousness will free oneself from death physically, but not from this [Kesdjan or itself].

Steve: All these things you have been saying about the diagram, um, concerning recurrence, concerning the conception period—things like this—does the possibility of actually verifying these things exist? Because these are things which I find, well...

Mr. Nyland: You can verify it by your own experience if you ... if you want to.

Steve: Until this point in my life, these are things which I have completely discounted as having any truth for me.

Mr. Nyland: No, try to have an open mind about it.

Steve: Yes, I understand.

Mr. Nyland: It does not mean that you could prove it, and it is still problematical if you ever will. It’s problematical for each person that he will prove the existence of this. It depends on the person—because of what we have said just now, you see, of the existence of life after death and so forth. There are some people who have to believe it because they have the experience of it, but if one doesn’t have the experience one still should have an open mind that it can exist. Not everybody is the same. Some are absolutely different and some belong with an accent, a point of gravity which may be ninety-nine percent on their body, there is very little chance of this kind of

thing. But I am talking about a normal person, for whom such a possibility exists. The possibility exists for everybody, the probability exists just for a few, and the actuality exists just for much less, even. Few are ... all are... No, wait a minute. Few are chosen, but... All are called, but few are chosen.

That's exactly the same kind of relationship, to the totality of all things is much more space than matter. There are many more supporting cells in the body than there are organs, or organic cells. There are many people on Earth who will always remain unconscious and will die, and again some who might become Conscious. It is always that same relation. Perhaps it is less than one percent, and therefore this whole question—of belief of that, or the experiences starting with extrasensory and going over to clairvoyance and even forms of hypnotism or existence of the other world or whatever it may be—is not going to be accepted by everybody. It's utterly impossible, it couldn't happen; they haven't even got the sense for it, and moreover they have no interest. As soon as they have any interest there is a possibility for it, but otherwise it's completely closed. But when one talks about it, even if one hasn't experienced it the least one can do is say it may be.

It's utterly stupid to say God doesn't exist. You know, it is a sign of stupidity. Even an agnostic is not that stupid. You see, what he creates in his agnosticism, *that* becomes his God. And it is not a playing on words at all. It becomes his belief that there is no belief, and for him it becomes a motivating force in his life. So, what ... when we are talking about those people who have no interest, they are so low by the ground, their density is so heavy that they are practically the same as if they are already under it. There are people like that. They are so heavy. They are terrible, and as far as the psyche is concerned, they crawl. There is absolutely no development.

Yeah.

Satisfactory enough?

Bill McDonnell: Is the line between self-Consciousness and unconsciousness denser than the line of gestation—going vertically?

Mr. Nyland: Ah. This ['Do-Re-Mi' physical] already is Nature. There is not a sharp division at all because already the breathing takes place in gestation, but is in a different form. It is a secondary [gestation], here ['Fa' physical] it becomes primary. So this already exists [breathing during gestation] and there is no comparison of this kind of a shock [birth, at 'Do' Kesdjan] with this kind of a shock ['Si-Do' physical, at 'Do' intellect]. At the same time, it [birth] is an

opening-up towards the outside world, which means from the standpoint of Gurdjieff as if this ['Do-Re-Mi' physical] is sleep and this ['Fa' physical] is opening into physical awakeness ['Sol-La-Si': Man One, Two, Three].

You see? So there is something here that is comparable to the waking-sleeping state and the state of really Awake, but at the same time that what is here a slow progression of twilight [shock at 'Do' intellect from 'Si-Do' physical], is here much shorter [shock at 'Do' Kesdjan from birth ('Fa' physical)]. The moment of birth is much shorter than the division here between an unconscious Man becoming Conscious. You see? But, you see, this Man here [born at 'Fa' physical] is not as yet on his own; he is helped by the mother so that the birth, whatever it is that is given to the child comes ninety-nine percent from the mother. So it is not entirely comparable [the two shocks] but there are certain indications, like for instance the step [loosen 'Si-Do' physical and go to 'Do intellect] it is quite definitely a going away, this [birth, air] is going away from the physical body of the mother into a level of its own.

Bill: When he reaches the end of the physical...

Mr. Nyland: This here ['Mi', gestation]? Or here ['Si-Do' physical].

Bill: Here ['Si-Do' physical], um, then is he helped only by himself?

Mr. Nyland: At this here ['Si-Do' physical]?

Bill: Yes.

Mr. Nyland: Yes. He can be helped by all kinds of forces, dependent on this kind of a development. If he is here ['Si-Do' physical] and he has fought for his freedom, he has been helped by all this [Man Four, 'Do-Re-Mi' Kesdjan]. That what helps a Man is that, whatever his perception is at this point ['Mi' Kesdjan]; if that perception includes the possibility of making a potential into an actuality, he has more freedom. What I said a little while ago about death losing its sting is that kind of freedom, but one doesn't get it unless this [Man Five] is developed and can take over. There is no reason to assume that I will leave this ['Do-Re-Mi' Kesdjan] because I am bound to it, but I can leave it when I have something else to live in.

New Questioner: You say, in your perception at that point ['Mi' Kesdjan]. In that small triangle?

Mr. Nyland: It includes everything [both small triangles that make up Man Four]. It includes this perception [small triangle that includes 'Do-Re-Mi' Kesdjan & 'Si-Do' physical] and that perception [small triangle that includes 'Do-Re-Mi' Kesdjan & 'Do' intellect].

Questioner: Yes. But you also say about forces, can the belief in forces of a certain spirit in a...

Mr. Nyland: Immediately when he has perception to this [‘Do-Re-Mi’ Kesdjan], he has to assume that [‘’Sol-La-Si’ Kesdjan].

Questioner: Yes. And that is already there—‘Fa’—for ... at the top.

Mr. Nyland: He must, because his understanding here [‘Mi’ Kesdjan] is dependent on what he does with Work, will immediately give him the possibility of this development [Great Nature]. Whenever he is in this realm [line connecting ‘Si-Do’ physical, ‘Fa’ Kesdjan, ‘Do’ intellect], he is on an entirely different set of laws. He is in the realm of Great Nature; in which all forces exist that are, of course, not immediately available here [‘Do-Re-Mi’ Kesdjan], but they are available if one can let them penetrate. The forces of Great Nature can be noticed on ... in the world—on Earth—but on Earth we are so closed that most times we don’t know it. But the admission can be made by people who are interested in this possible development, and religious people—those who pray fervently, those who want to communicate already even with the dead or have certain relationships in the belief of Heaven, or in that what they think is the possibility of God existing or that there is a ruler of the total universe or that there is a certain regularity in the universe in accordance with a certain law—all those people belong here [Man Four], and they are fed by these kinds of perceptions.

I take this [‘Mi’ Kesdjan] simply as a point of departure, but this cannot exist without this [‘Do’ intellect]. This line here—‘Sol-La-Si’ [physical]—is a very important triangle here [area defined by ‘Sol-La-Si’ physical & ‘Do’ Kesdjan]; it is a section of Nature of Man in which all of this [Man One, Two, Three] is practically nothing, this [‘Do-Re-Mi’ Kesdjan] is his essence.

Questioner: Would you call it your heart and Hanbledzoin?

Mr. Nyland: No. This is his ordinary existence [Man One, Two, Three], this is his essence [Man Four], this is his essential essence [everything above Man Four].

Questioner: Where is the heart or Hanbledzoin?

Mr. Nyland: Ah, that is in this triangle [area defined by ‘Do’ intellect & ‘Sol-La-Si’ Kesdjan]. In this triangle, when that develops [‘Sol-La-Si’] this body [Man Five] is maintained by Hanbledzoin. And the Hanbledzoin is made here [‘Do-Re-Mi’ intellect], and flows over from Consciousness by means of these lines [connections between Participation–Aspiration & Experimentation–Inspiration], into the development of an emotional body as ‘Sol,’ ‘La,’ ‘Si,’ and becomes Conscience.

Questioner: Those are the arteries—right there?

Mr. Nyland: No. No, that's a special set of systems that is actually made. It doesn't exist. It has to be prepared. It's like a road between the head and the heart, and it has to be constructed.
Question: Via the Conscious desire...
Mr. Nyland: Yes, by the fact of the mere existence of that which is produced in the thalamus and the hypothalamus of the brain, and that finds its way down by means of the spine. It uses the nervous system, but the sympathetic nerve nodes; and with that it reaches a part of the back ... of the back of the spinal column where it starts to go towards the heart inside and then it forms, in the heart, a certain circulation which then, from that point on becomes a circulation of Hanbledzoin for the emotional body.
Don Adams: Would you then say something about Abrustdonis and Helkdonis?
Mr. Nyland: Abrustdonis and Helkdonis are special kinds of food which are manufactured by the body for two purposes. And when we call it Abrustdonis and Helkdonis, they are servable for that what is formation of Kesdjanian body and Soul. They belong in ordinary life to sex, and they are there ['Si-Do' physical] manufactured for two purposes. One is of Earth for procreation, and the other is away from Earth ... or on Earth for the purpose of *real* creation, and real creation means the development of Kesdjanian or Soul—that is, the body within the body within oneself. Procreation only has to do with the maintenance of this [physical], so that this line continues under the name of my son. That's all. That what belongs to a child here ['Do' Kesdjan] when the Man is full grown, simply when he is full grown and dies he hopes that that continues, but continues in exactly the same direction as where he is in an unconscious state, and this triangle [area defined by 'Sol-La-Si' physical & 'Do' Kesdjan] simply starts over because it becomes a new triangle for a new human being.
Don Adams: In what state does a person have to be in order to make these foods. I remember in All and Everything the men were self-remembering.
Mr. Nyland: Work, Work. Yes. Consciously. In a Conscious state all the different functions of the body take place in a different way because there is a guide—gradually the little 'I', and after a little while Conscience, and after a little while Will. Because such entities as organs ... as new organs existing will then start to direct, in Participating in the functions of the body, what the body then should become.

You see, the question of Participation simply means not only the activity on the periphery, but it means the totality of the body under the influence of some kind of a higher force or

different forms of energy. Some time ago I know that I said it—on a tape—it is like yeast. It is something that starts on the side of the head and that after a little while starts to spread; and makes out of the unconscious intellect a Conscious one, and at the same time it makes out of the solar plexus, which is unconscious, a Conscious heart, and it makes out of that what is Will, which is situated in the Kundabuffer—by the elimination of that—the seat of one's Will as Man. The totality of the body—everything: muscles, tension, extra energy being spent—everything that is functioning a little abnormally has a chance ... when it is not functional has a chance to become in equilibrium. And the totality of that what takes place in the body now, and which is disturbed by a variety of different things which we don't know what they do to us including drugs and all the rest, simply will have to be eliminated—and can be eliminated—under the influence of something that really has wisdom. And the little 'I' has wisdom because it can look at the body Impartially; it can have a Conscious existence, which Consciousness then starts to think—in reality thinking.

That such a division of the brain, for the Kesdjan it is not the division like we have at the present time in the head. It is a uniform functioning of a mental quality in which there is nothing else but a thought—as we call it, now, 'thought'—but in Kesdjanian language it's called an 'understanding' that is a knowing at the point of Simultaneity. We need thought to go through a process of a certain development as memory or anticipation; in Kesdjan it is already a point, and then the totality of the brain as understanding knows as a, you might call it, 'glorified' intuition. What it does to the heart: The solar plexus is dissolved and that what are the nerve nodes of the totality of the body have returned home, and their home is now heart. And the heart then sends out emotional energy for the maintenance of Kesdjanian body, not by means of its own blood circulation but by means of, as I have called it, 'sympathetic nervous system.' That, really, is the formation of that. You can say it's like a 'skin within a skin' which then goes to the different extremities of the Kesdjanian body and develops emotionally that state, as a body, of a different kind of density not at all like flesh is, a density of an existence very much like an abstract something is different from a concrete something.

You see, it is this a kind of a thing that we have to more or less compare. Like the different phases of matter: solid, liquid, gas, the next phase is magnetism. You see, it is something that is of a different kind of quality, at the same time we know it exists. It has attraction and it makes itself felt. It is a form, you might call it, of electricity, as long as you don't think too much about

electrons. But if you want to philosophize about an electron, nobody knows what it is and ... because they always come to the point of what is an electron, what is a nucleus, what is a proton and so forth—"Well, it's a little bit of electricity," so you are just as far.

New Questioner: When I do the Sensing exercise and at the end sometimes say "I Am" and in the exhalation saying "Am," there is a distribution of something in me. Is this ... I make the connection in my mind, is this...

Mr. Nyland: It's not necessary. It doesn't matter. The "Am" is connecting in your chest.

Questioner: Not in the neck. And it goes down. I see.

Mr. Nyland: [chuckle] And so the "I" one says with one's mind, but the "Am" you say with your heart. "I" is the relationship towards that what is ultimately Infinity, "Am" is the relation to that what is still on the ground. Once I said it's a very good thing that there is an "Am" with an 'm,' because it can make your chest vibrate. If that's the case, then that is actually like the solar plexus being sensed and set in motion, and it can strike a tone. That tonality is the 'Do' of Kesdjan. This is how that particular note is struck. But then it goes ... of course such energies that are available go over the body. Of course they already start going over as soon as you cross the threshold between inhalation and exhalation. This is something—when you change direction. At that time as one 'goes down' and the exhalation, if that is a good image all during that process all kind of energies start to be distributed. You might say the "Am" is the climax of it. The "Am" becomes the anchorage. The "Am" is that I don't fly off into space, and I still remember myself on Earth. "Am" goes from my head down to ... through my heart to my feet. Then I am complete as a Man, then I still know that I have a responsibility to stay on Earth. If I say "I" I might fly off into Heaven because I would like to be away from Earth, "Am" puts me back again where I belong. It's the affirmation of Man, you see.

All the different theories or philosophies or some religions and so forth, all the time talk about Infinity and the different layers of possible development and so forth like we now start to talk a little bit, and they always forget that it is absolutely of no value whatsoever, and that the practicality of Work is done here. When I say 'God is love' or 'love is God' or 'love is Man' and 'Man is God' and Meher Baba and so forth and so forth, or the theosophists talk about this-and-that possible development, it's utter nonsense. It is lovely for a theory or something. Cosmologically; it's nicely put together and it seems to fit more or less—it's all right—but it's just a small section.

Gurdjieff talks about it, of course, when he talks about Purgatory and talks about whatever happens to space ships and Beelzebub is on it, but that is a practical application. Why is Mars. What is that telescope—that Teskooano. What are these Descents. To see what happens in person, to be present and then to help? Participation of Work is that what is the condition of Man on his body, which is Earth. This idea. It's not a story. He's not talking about God. He's talking about Work. Six times—such Descents. Six parts of the body, what are they. Tikliamish. What is Tibet. What is India. Why America at the end. And try to think about it.

I'm not telling you, Gurdjieff already did. [Laughter] Let me give you a clue. Atlantis, it is a sunken ... sunken continent. What is essence. Sunk within; disappeared, and only a little bit of the Azore islands stick up out of the ocean to indicate where it's buried. It is a treasure that is buried, you know. I have mentioned it before—a dog digging for the treasure. All there is, an indication of an 'I' on top. That means there is a place, down below is the treasure. And the dog digs, digs, digs, Works, Works, Works and in the process becomes God. You see, he changes completely. His positivity becomes negativity, his negativity becomes positivity; then the dog ... and you only get it by means of Work to find out where that 'I' is.

Makes a very nice picture, doesn't it.

Now, any more about Sensing? How much more tape. Because I ... if I do talk about it I want to make sure that you have it.

Ron: Looks like about ten minutes.

Mr. Nyland: Good. Who wants to know?

Ron: We all want to.

Mr. Nyland: Sensing is a means to develop a certain attribute or a faculty belonging to the body only. And the reason for that is that the body at the present time is being used by the feeling center for the expression of feelings; and the body in itself has nothing and is dependent on the expression of such feelings, and that we call a 'manifestation of life.' The body is also used by the intellect for a certain activity as a result of a thought, but it is mostly that the body is used by the feeling. Because the feeling is such a part and parcel of the body because the feeling center is distributed over the totality of the body, that that what is now my body is practically the expression of my feelings.

Now, the reason for Sensing is to give the body a chance to stand, you might say, to stand on its 'own feet' and to become independent of that what is feeling center. For that it is

necessary that the feeling center become unified into One and actually becomes a center; and then in order to supply for the body something that has been taken away, the Sensing has to take over that what now the feeling takes care of.

The body is primarily, when it is not under the influence of feeling or mind, a static feature. All it has is blood to take care of the maintenance of it, but the instigation into activities always is because of the mind or the feeling, and very seldom because of the body itself. Because wherever the body now wishes this-and-that, already it has gone on and it has been conditioned by means of that what are the two more important centers in Man—that is, his feeling center and his intellectual center.

Now, I develop this by giving the body a 'chance,' you might say, to be seen. That is, I want to have it under the influence of a mind which will record the existence of the body; and this, I say is a 'static' process, so that in Sensing I don't want to define it in any other way than only as existence. In that way, of course, that particular activity resembles, very much, Work. But when I Sense I don't do it necessarily with an Objective faculty. I can do it with my ordinary mind, and that what I now want to Sense depends on the kind of energy in the form of attention which I am sending from my mind to the particular part of my body, or to the totality of my body. So that then that energy produces two things in me. One is a sensation of that what exists, and the other is a realization of that sensation in my head as something existing. And in order to have rapport between the two, the relationship between the two forms of sensation has to be established in order to make sure that the sensation is recorded properly in my head.

So what I do, in the first place I go through a certain form of preparation in order to eliminate all kind of other thoughts, ideas, feelings and so forth which may be in my body. For that, I have to relax. When I reduce the activity of my body totally to a minimum, I have a much better chance that something of an attribute in the form of a Sensing—a real Sensing—can start to develop, because there is no interference with anything else. For instance, there is no occupation of my body by my feeling—you see, it doesn't have to be expressed so there is no manifestation—my thought also has nothing to do with my body when it starts to relax and it is not busily engaged in any kind of an activity.

So, the preparation is first like the relaxation that I explained the other day—the Draining out of oneself until one comes really to the point in which one says "Yes, I am nothing else but a lump of flesh"—and now I want to give a certain property to that what is my arm. I close my

eyes in order to eliminate all possible impressions that I can eliminate, and then at the moment when I say I 'Sense,' I now send energy in the form of attention to my arm. I establish a relationship between my head—my mind—and the arm as it is, and that form of energy being sent is reflected by my arm and sent back again to my head, producing in my head an image of my arm existing.

Now, this will take in the beginning a little time. Because there are a lot of extraneous thoughts still, and there are lots of pressures which will make me send this attention to the arm. When it is fully relaxed, all I have to do is to make the arm porous to the possibility of energy penetrating and the mind, being engaged in this particular process will send quite easily energy away; without a command from me as long as, you might say there is an 'attraction' in the form of a porous or an open arm. That the real way of Sensing is that then when I Sense I relax and almost I would say I 'wait,' but I intentionally know that that what is energy ought to flow—and will flow—to my arm and be returned. The more porous the arm is, the more it will penetrate, the clearer the picture of the sensation in my head will be, the more I then know by experience that a Sensing takes place in my arm.

This process may take long, and may not. The idea, of course, is that it takes very short and that one immediately gets Sensing when one wishes. But a long time is necessary before one has established that possibility; because the arm has to learn what it is, and the body has to learn what it is to have an extra, added faculty to its own 'form' of, let's call it, behavior.

So, when I Sense I begin and I consider that now as if, for my mind a bundle of energy as attention is sent to my arm and is reflected. In order to establish that fact, and particularly to establish that what is the relationship between the two, I do as if it is like a focus of light. But it is not light; it is only a bundle of energy with which I, you might say, 'play' upon my arm; and I try now with my arm—fingers, hands outstretched, elbow, up—as if I go up and down along the arm, constantly as if I play with that searchlight of attention on my arm until I establish the fact that something is in existence of that relationship.

Now, I want that relationship to be as pure as I can make it. It means that in my mind I exclude the existence of everything else. I exclude, even, the thought of the totality of my body existing when I want to Sense my arm, and I single out my arm simply to make it simple; and also when my right arm exists I say, "This is my right arm," and nothing else exists in the world.

It is very difficult, and sometimes I am very much aware ... myself, I reach a state in which

there is a great deal of clarity that it is difficult for me to sit; and since I still wish to Sense I then implore ... or ask for help and then sometimes I say—while I try to Sense—"Lord, help me." Or sometimes, "Lord, have pity." That is, "Lord, help me to do this." I am incapable. I cannot, but help me to establish this and, you might say, to build that what exists now into a more complete something so that the body, as center, can stand on its own feet and becomes independent of either my feeling center or my intellectual center.

There is a little time, after which the energy as attention is exhausted. I then go from my right arm to my right leg, subsequently left leg, subsequently left arm. The reason for that particular rotation is that that indicates, for me, the possibility of a dynamic quality having to do with a motion which, again, is indicative—if you know a Chakra—of a certain Chakra within the chest which starts to rotate and take in energies when it goes from right to left. It is a rotation, and it is situated here—in the chest. It is a certain spot, a certain condition of the body in which energies can go in and out. It is like a breathing process. If you know something about Chakras, you understand what I mean. But adhere to that particular rotation, right up until I am through and I cannot do more.

Now I change over to the right leg. Exactly the same process. Now only the right leg exists, and my right arm doesn't exist. If it is difficult for me to do this, I relax in between. I 'return,' as it were, the attention to my head and then send it to my right leg—but, it is not necessary if I can reach the sensation in my right leg. Then left leg, then left arm. I reach this as a circle. After this I can do several things, but in order to end it I say, "I Am." In that case, that what is now energy as having received it because of the attention that I have sent, is then to be distributed over the totality of my body. And I do this by means of "I" inhaling, "Am" exhaling, during which process that what is energy in the four parts is distributed over the totality of my body.

Now, Sensing is not limited to one part. It can be half the person, it can be the totality of a person, it can be the head, it can be any. But it does not mean that I want to deviate from the simplicity of existing; only that part I wish to Sense, and the rest must not exist.

You understand.

Steve Joseph: Mr. Nyland, can I ask one more question?

[interruption, tape spliced at this point]

Mr. Nyland: ... Think about it. As long as you Sense the right thing.

Bill McDonnell: And that stops the mind from...

Mr. Nyland: Very often. Very often. Because you help, then, the mind to concentrate on this particular exercise, and there is nothing else that would affect the mind. Because, you see, you have Drained it, and no extraneous thought. If the thoughts keep on staying in your mind, you are not in a good condition. One cannot always Sense in all conditions when one begins. You can Sense after ... when you have established let's say the 'dexterity' to Sense, then one can Sense any time regardless of where or whatever the mind does. And in such a case, having done it well enough and having non-identified or remaining Impartial, it is then done with the Objective part of you. Then it is a Conscious act.

Bill: When I play the spotlight back and forth, I do that after I've Sensed...

Mr. Nyland: Well, you ... you start out, it is already as if a bundle of energy is sent to start with, and I want to make sure that the totality of the arm is Sensed.

Bill: And then you concentrate on various parts of that energy.

Mr. Nyland: It's not necessary. Very seldom for it. Don't concentrate as much as this. Don't. It's enough—the fact that it exists. That fact, you can go back and forth several times and...

Bill: I don't know whether it actually helped or not, but I found that ... I found if I tried concentrating on it, that didn't work. But if I tried to sort of just let the energy go up and down...

Mr. Nyland: Open. That's right, Bill. And as soon as you start forcing it, you spoil it.

Bill: Uh-huh. And then, after the energy is played back and forth...

Mr. Nyland: You know that you cannot do more. You have reached a certain intensity in that effort, you let it go because it's enough.

Bill: And then when I go over to the right leg, is it a gradual 90/10, 80/20, or it snaps over?

Mr. Nyland: No. No, it is better immediately. Immediately. It doesn't mean you will Sense immediately, but you can make the attempt. It will take again a little while before there is a relationship established that is, you might say, 'satisfactory' to you, and that is all you can do. It takes a little while because you will not forget about the arm so easily. But, again, it's practice.

[Aside:] Most of it is on it, huh?

Ron: It's going again.

Mr. Nyland: Oh, you have set it going? Did we lose now that, a big hiatus?

Ron: We lost a little bit.

Mr. Nyland: Not enough to bother much. But you understand it.

Bill: Uh-huh.

Steve Joseph: I ... in trying the Sensing I think I have found it helpful to tighten and loosen the muscles in the arm first.

Mr. Nyland: Yes, as long as you are not identified with it. Don't start to describe this. The Sensing exercise is only a description of existence and the acceptance for whatever it is. But that by changing that kind of a condition of the arm, then certain things can draw the attention to that. But, you see, no more than just drawing the attention.

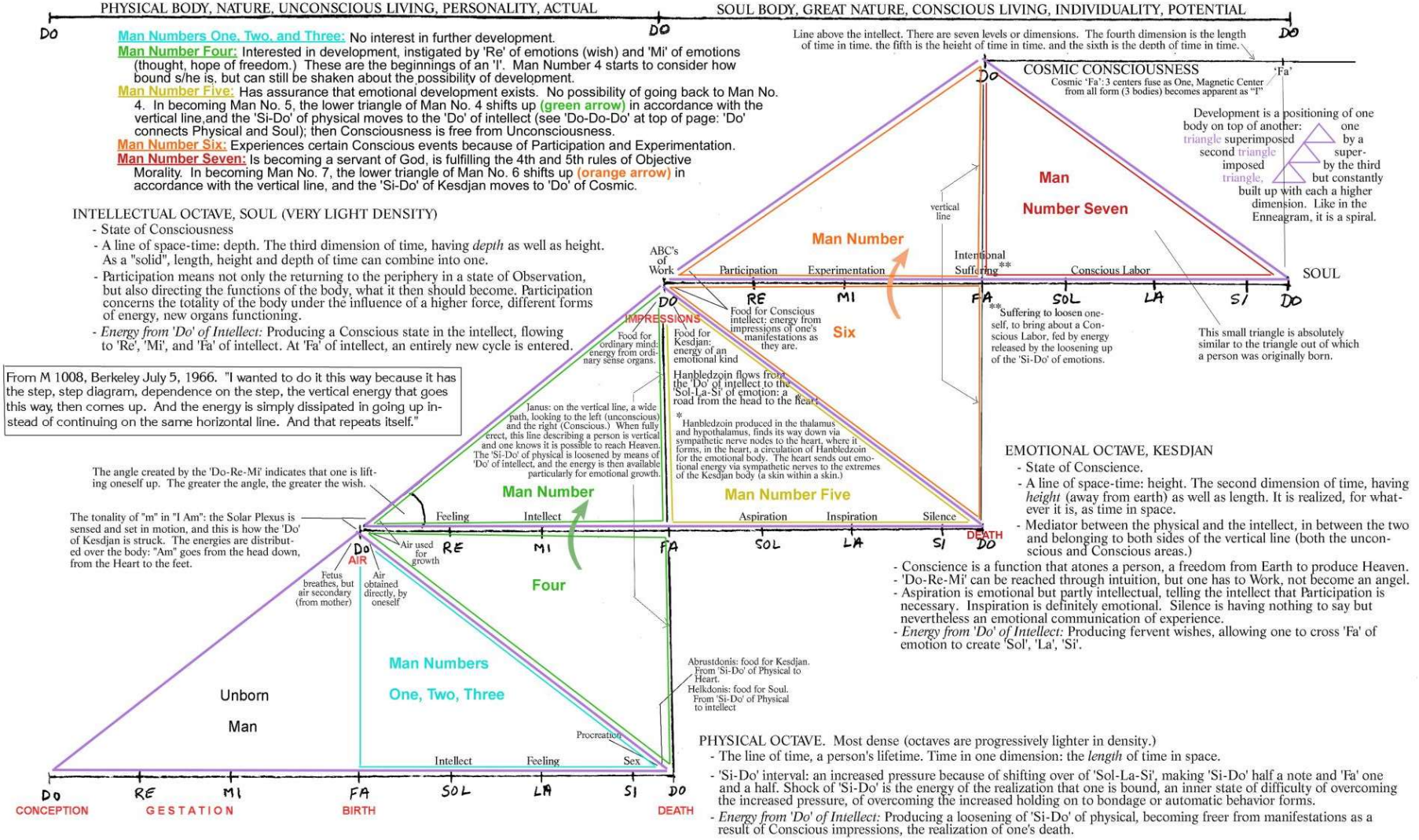
Steve: To see what it is to find out where it is.

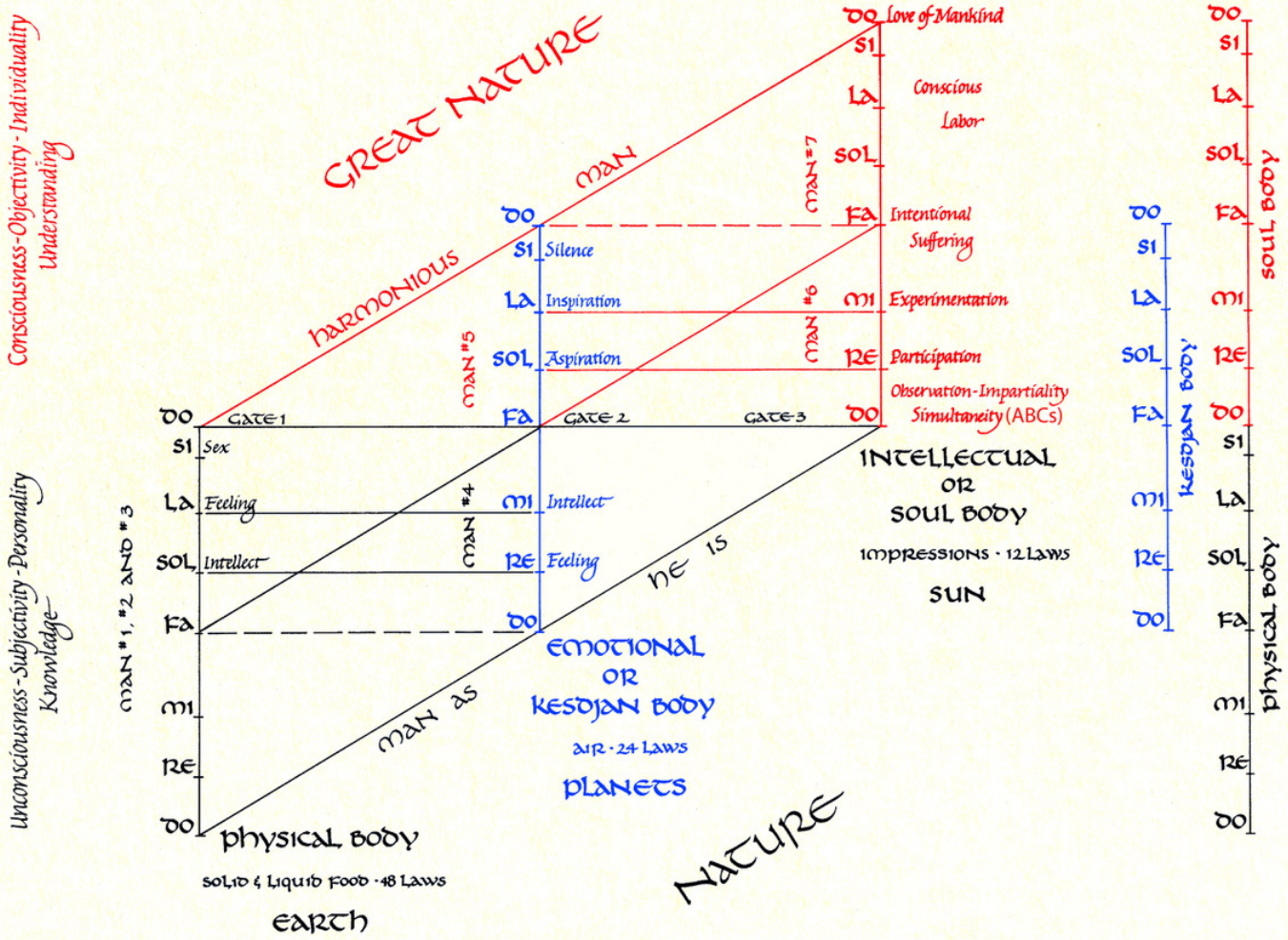
Mr. Nyland: No, it is there. One knows this by the experience, I would almost say, of the 'relationship' between the two. That becomes much more important than either this [head] or this [arm]. There is something in existence that brings about, I call it, the 'equilibrium' between my head and my arm, and in Gurdjieff's terminology I call it 'neutralizing' between the two. You see, neutralizer can be at that time absolutely free from anything that it identifies with, simply because it's a means of conveyance. When that becomes that function, you see, there is nothing else attached to it—as long as it is, as it were, the relationship is a 'channel' for the energy, the attention to go from one place to the other like this. In reality it creates between the mind and the arm a certain definite atmosphere, very much like a point of force. If you know that concept in physics, it is a simple configuration of conditions which allow certain things to take place—and no more.

Now we can stop. We talked enough tonight.

End of tape

A drawing of the annotated horizontal Three-Body Diagram is on the next page. →


PHYSICAL BODY, NATURE, UNCONSCIOUS LIVING, PERSONALITY, ACTUAL
SOUL BODY, GREAT NATURE, CONSCIOUS LIVING, INDIVIDUALITY, POTENTIAL
DO
Man Numbers One, Two, and Three: No interest in further development.
Man Number Four: Interested in development, instigated by 'Re' of emotions (wish) and 'Mi' of emotions (thought, hope of freedom.) These are the beginnings of an 'I'. Man Number 4 starts to consider how bound s/he is, but can still be shaken about the possibility of development.
Man Number Five: Has assurance that emotional development exists. No possibility of going back to Man No. 4. In becoming Man No. 5, the lower triangle of Man No. 4 shifts up (green arrow) in accordance with the vertical line,and the 'Si-Do' of physical moves to the 'Do' of intellect (see 'Do-Do-Do' at top of page: 'Do' connects Physical and Soul); then Consciousness is free from Unconsciousness.
Man Number Six: Experiences certain Conscious events because of Participation and Experimentation.
Man Number Seven: Is becoming a servant of God, is fulfilling the 4th and 5th rules of Objective Morality. In becoming Man No. 7, the lower triangle of Man No. 6 shifts up (orange arrow) in accordance with the vertical line, and the 'Si-Do' of Kesdjan moves to 'Do' of Cosmic.
Line above the intellect. There are seven levels or dimensions. The fourth dimension is the length of time in time. the fifth is the height of time in time. and the sixth is the depth of time in time.
COSMIC CONSCIOUSNESS
Cosmic 'Fa': 3 centers fuse as One, Magnetic Center from all form (3 bodies) becomes apparent as "I"
'Fa'
Development is a positioning of one body on top of another: one triangle superimposed by a second triangle imposed by the third triangle, but constantly built up with each a higher dimension. Like in the Enneagram, it is a spiral.
Man
Number Seven
vertical line
Man Number
Six
ABC's of Work
Participation
Experimentation
Intentional Suffering**
Conscious Labor
SOUL
RE
MI
FA
SOL
LA
SI
DO
IMPRESSIONS
Food for ordinary mind: energy from ordinary sense organs.
Food for Conscious intellect: energy from impressions of one's manifestations as they are.
Food for Kesdjan: energy of an emotional kind
Hanbledzoin flows from the 'Do' of intellect to the 'Sol-La-Si' of emotion: a road from the head to the heart.
*Hanbledzoin produced in the thalamus and hypothalamus, finds its way down via sympathetic nerve nodes to the heart, where it forms, in the heart, a circulation of Hanbledzoin for the emotional body. The heart sends out emotional energy via sympathetic nerves to the extremes of the Kesdjan body (a skin within a skin.)
**Suffering to loosen oneself, to bring about a Conscious Labor, fed by energy released by the loosening up of the 'Si-Do' of emotions.
This small triangle is absolutely similar to the triangle out of which a person was originally born.
INTELLECTUAL OCTAVE, SOUL (VERY LIGHT DENSITY)
- State of Consciousness
- A line of space-time: depth. The third dimension of time, having *depth* as well as height. As a "solid", length, height and depth of time can combine into one.
- Participation means not only the returning to the periphery in a state of Observation, but also directing the functions of the body, what it then should become. Participation concerns the totality of the body under the influence of a higher force, different forms of energy, new organs functioning.
- *Energy from 'Do' of Intellect:* Producing a Conscious state in the intellect, flowing to 'Re', 'Mi', and 'Fa' of intellect. At 'Fa' of intellect, an entirely new cycle is entered.
From M 1008, Berkeley July 5, 1966. "I wanted to do it this way because it has the step, step diagram, dependence on the step, the vertical energy that goes this way, then comes up. And the energy is simply dissipated in going up instead of continuing on the same horizontal line. And that repeats itself."
Janus: on the vertical line, a wide path, looking to the left (unconscious) and the right (Conscious.) When fully erect, this line describing a person is vertical and one knows it is possible to reach Heaven. The 'Si-Do' of physical is loosened by means of 'Do' of intellect, and the energy is then available particularly for emotional growth.
The angle created by the 'Do-Re-Mi' indicates that one is lifting oneself up. The greater the angle, the greater the wish.
The tonality of "m" in "I Am": the Solar Plexus is sensed and set in motion, and this is how the 'Do' of Kesdjan is struck. The energies are distributed over the body: "Am" goes from the head down, from the Heart to the feet.
Man Number
Four
Man Number Five
Feeling
Intellect
Aspiration
Inspiration
Silence
DEATH
Air used for growth
AIR
Fetus breathes, but air secondary (from mother)
Air obtained directly, by oneself
Man Numbers
One, Two, Three
Unborn
Man
Abrustdonis: food for Kesdjan. From 'Si-Do' of Physical to Heart.
Helkdonis: food for Soul. From 'Si-Do' of Physical to intellect
Procreation
Sex
CONCEPTION
GESTATION
BIRTH
DEATH
EMOTIONAL OCTAVE, KESDJAN
- State of Conscience.
- A line of space-time: height. The second dimension of time, having *height* (away from earth) as well as length. It is realized, for whatever it is, as time in space.
- Mediator between the physical and the intellect, in between the two and belonging to both sides of the vertical line (both the unconscious and Conscious areas.)
- Conscience is a function that atones a person, a freedom from Earth to produce Heaven.
- 'Do-Re-Mi' can be reached through intuition, but one has to Work, not become an angel.
- Aspiration is emotional but partly intellectual, telling the intellect that Participation is necessary. Inspiration is definitely emotional. Silence is having nothing to say but nevertheless an emotional communication of experience.
- *Energy from 'Do' of Intellect:* Producing fervent wishes, allowing one to cross 'Fa' of emotion to create 'Sol', 'La', 'Si'.
PHYSICAL OCTAVE. Most dense (octaves are progressively lighter in density.)
- The line of time, a person's lifetime. Time in one dimension: the *length* of time in space.
- 'Si-Do' interval: an increased pressure because of shifting over of 'Sol-La-Si', making 'Si-Do' half a note and 'Fa' one and a half. Shock of 'Si-Do' is the energy of the realization that one is bound, an inner state of difficulty of overcoming the increased pressure, of overcoming the increased holding on to bondage or automatic behavior forms.
- *Energy from 'Do' of Intellect:* Producing a loosening of 'Si-Do' of physical, becoming freer from manifestations as a result of Conscious impressions, the realization of one's death.


Consciousness - Objectivity - Individuality
Understanding
Unconsciousness - Subjectivity - Personality
Knowledge
GREAT NATURE
MAN
HARMONIOUS
DO Love of Mankind
SI
LA Conscious Labor
SOL
FA Intentional Suffering
MAN #7
DO
SI Silence
LA Inspiration
SOL Aspiration
MAN #5
MAN #6
MI Experimentation
RE Participation
DO Observation - Impartiality
Simultaneity (ABCs)
GATE 1
GATE 2
GATE 3
DO
SI Sex
LA Feeling
SOL Intellect
FA
MAN #1, #2 AND #3
MAN #4
MI Intellect
RE Feeling
DO
INTELLECTUAL OR SOUL BODY
IMPRESSIONS · 12 LAWS
SUN
HE IS
MAN AS
EMOTIONAL OR KESDJAN BODY
AIR · 24 LAWS
PLANETS
MI
RE
DO
PHYSICAL BODY
SOLID & LIQUID FOOD · 48 LAWS
EARTH
NATURE
DO SI LA SOL FA
KESDJAN BODY
DO SI LA SOL FA MI RE DO
SOUL BODY
DO SI LA SOL FA MI RE DO
PHYSICAL BODY